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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 37.

CONCLUSION.

It has been the object of writing the preceding Numbers, to present an accurate view of the Catholics in the United States. We have spoken of their present state, of the causes of their growth, and of the tendency of the Catholic establishment in our republican and Protestant country.

In what we have said, we have endeavored to give an impartial and a candid view of the subject, without any prejudice against that denomination, and have accordingly consulted Catholic authorities as much as possible, for the facts upon which we have grounded our statements and remarks.

In a work of this kind, embracing many statistical details which are daily changing, and some of which it is often difficult to ascertain, we cannot expect that our account is perfectly exact; but we believe it to be sufficiently so for the purpose of forming a fair and just opinion of the state, causes of growth, and tendency of this denomination of Christians among us. More exact details are desirable; and any one who is in possession of such details, would confer a favor by publishing them.

It has seemed to us that that a view of the Catholics, similar to what is here given, is at this time especially wanted, as a deep interest is now felt by the people of this country in this class of Christians; and this interest has been unduly excited, and wrong impressions have been made on the public mind, in consequence of a want of accurate information on the subject. Many unjust charges have been made against the Catholics in this country, or at least the charges have not been sustained; while it becomes all, both Catholics and Protestants, to ascertain the exact truth, and to be guided by that and by that only, in all their thoughts, conversation, writings and actions towards each other.

The first thing is to ascertain facts, and the next is to draw the proper inferences from those facts which are well authenticated. It is often not easy to do the first, and in attempting the second, there is danger of being unduly biassed by excited party feeling, or of falling in with the hasty assertions of popular names. Unless the whole inquiry be conducted in the spirit of our common religion, and with candor to all, it will be to no other purpose than to excite the minds of both parties against each other, without reconciling them to each other, or doing good to either; and therefore it were better in our opinion, that the subject should have remained dormant.

In the course of these numbers we have stated facts which show what is likely to be the effect of the Roman Catholic establishment on those who adhere to it; an effect, unfavorable, as we believe, to the best interests of the individual,—his education, his improvement and his independence. The same effect has been witnessed in past ages, and is now to be seen in Catholic countries. If we were to examine minutely the doctrines, and the ceremonial of the Catholic church, and the professional lives of the Priesthood, we should infer that the same would be the effect in this country. In many respects, all these tend directly to degrade the human character; and if their effect is not, on the whole, to degrade the character, this religion is certainly less favorable to the development of the powers of the mind, and to the formation of the character, than the Protestant religion; and therefore, its spread is to be deprecated in this country in which we feel the greatest interest, and in every country, for in every country, we as Christian philanthropists, cannot forbear feeling an interest.

We have regretted to see so much that is censorious and unjust, said and published respecting the Catholics, during the last few years in various parts of the country. The censoriousness in Protestants, and their want of care, which have sometimes appeared in their remarks relating to the Catholics, and their denunciations against them, their readiness to comment upon, and their joy at finding foibles in Catholics—do not argue much in favor of their own soundness of judgment or their Christian love; but on the contrary, show a violence of character, not yet subdued by the Christian spirit, nor even controlled by good sense, or ordinary prudence.

Do the Protestants think that they shall compel their opponents to come into the fold of the Protestant faith? Men are never compelled into any faith; they may be compelled to the *profession* of a faith, and by being placed under certain circumstances, they may *at length be persuaded* to receive a particular faith. We doubt whether a man was ever, be he high or low, rich or poor, compelled into the sincere belief of any faith by threats, or fears or denunciations. These may, and will make hypocrites; and that is all. If you threaten him,—if you traduce him, and utter all manner of evil against him and his denomination, and deprive him of equal privileges; he may be induced from fear of want, for the sake of peace, for temporal safety, to *profess* a faith which he cannot believe, and be outwardly a believer, and inwardly a hypocrite. The external reasonings of force, and the allurements of hope, do not, in reality, enter the citadel of the understanding, remove prejudice, and convince the mind, and make genuine converts to a doctrine. For ourselves, we regret very much the hasty and denunciatory remarks which have of late been published in various parts of the country, against our Catholic brethren. Many of the writers seem to us to have taken idle report for established fact, and have indulged in the vagaries of alarm, instead of reasoning justly from well authenticated information. A regard to Christian love, a regard to truth, and to the feelings of our Catholic brethren, a regard to the excitation of one Christian denomination against another; in fine, a regard to the commotions of the course of time, mature,—ought to have restrained such extravagance, and such acrimony; and we should have been surprised, had we not seen elsewhere in theological warfare, much of the same violence of fanaticism, to find so much forgetfulness of the Christian spirit, and so much opposition to that spirit, in those from whom, by their learning, their profession, their standing in society, and their talents, better things ought to have proceeded.

In opposing Romanism, it is unnecessary to resort to unfounded and improbable scandal, and to a detail of disgusting scortatory indulgences,—a species of food, greedily devoured by a perverted taste, and to accuse of iniquity and crime all who hold important ecclesiastical stations in the Catholic church, and to denounce them as knaves and hypocrites; for these accusations, whether true or false, have but a slight bearing on the merits of the question at issue, which is the comparative value and authority of the Roman Catholic system. Such an indiscriminate censure is hurtful to the community, for the effect of it is to keep vitiated the public mind, instead of purifying and enlightening it, and to make people fond of, and cater for, vicious practices, instead of desiring and of seeking the realities of a spotless virtue, and imparts a deleterious influence in other relations besides the one in question. Mankind pursue a standard of virtue or of vice, very much according to that with which they are most familiar in their contemplations, and which is most strongly and frequently impressed upon their imaginations; and where this is of a vicious or of a doubtful character, the influence cannot fail of being unfavorable to virtue.

Such censure is foolish, and is likely to defeat the object in view, for its charges are incredible in their nature, and for that reason, can be expected to have but a momentary effect favorable to Protestantism, on those who may at first be led to believe them. A mere popular excitement created by statements too much overcharged, generally, before long has a reaction opposed to its original design, and cannot be expected to be long and firmly sustained except by substantial reasons and well authenticated facts.

Such censure is, moreover, unwise and injurious, and leads to consequences which few would be willing to allow; for if the principle be true, the same principle of censure must condemn all Protestants even, who hold ecclesiastical stations; for it goes to condemn merely for being ecclesiastics. And further, if the principle be carried out, it would condemn all who are in any important stations whatever; and thus our confidence would be weakened, if not destroyed, in the testimony of those who have left any historical record of past events. Those who pursue this course of reasoning, if reasoning it may be called, are in reality, though they may be unconscious of it, and would be shocked at it, pursuing a course, which must condemn themselves and all Protestants as well as their opponents, and thus undermine their own faith by invalidating all testimony relating to past events, not excepting the historical argument for the truth of Revelation itself.—

We would not, however, have it understood that we are partial to the papal establishment either in this country or in any other, though we would admonish Protestants, especially in controversy with Papists, not to forget the sacred principles of Truth and Justice, which are of infinitely more importance, to be strictly regarded in practice by them both, than the overthrow of any sectarian establishment whatever. When men give themselves up to *merely a defence* of one party or sect in opposition to another, they forsake the very cause which alone ought to furnish the motive to action, and are advocates not of what *is*, but of what *may* or *may not be* Truth and Justice; and the last is far the most likely to be the case.—Our partiality is decidedly for the Protestant religion; we prefer it because we think it better calculated to educate the human mind, and prepare it for the exercise of its powers, and for the fullest enjoyment of its own attainments and labors. In respect to these objects, there are two radical defects, which, it appears to us, constitute prominent and essential features in the Roman religion. First, there are no efficient and well devised means, diligently employed by the Roman Hierarchy or the priests, or forming a part of the Catholic religion, to promote the universal education of the people, and to give suitable encouragements to their activity and enterprise. Hence the ignorant and degraded state of the mass of the people, in most Catholic countries. Another defect, which is a consequence of the first, especially when conjoined with the effects of the papal organization of a powerful and united priesthood, like the Roman Catholic, is that the mass of the people, devoted to this religion, are swayed by the nod of sacerdotal influence, with little effort of individual inquiry on their part, and with little exercise of a conscious independence. It is the spirit and object of the Protestant religion to supply these defects, and to prevent their consequences.

The Catholic religion does not cherish, as a primary object, universal education and the diffusion of knowledge among all, but, in many of its features, if not directly opposed and hostile to them, furnishes no encouragements to them; while Protestantism seeks to enlighten every individual within the sphere of its influence. The Catholic religion, in all the parts of its organization, tends to control, by one will, all the members; and by their attachment to this religion, they are all impressed with the idea that it is their duty to render obedience to the priestly dictation as infallible, and as no less authoritative than the commands of the Son of God. As there is so little mental culture among the mass of that denomination, while the physical nature is so exclusively cultivated, we should expect, what we find to be the fact, that their excitability is increased, and most readily manifests itself in acts of violence, because the mind for want of culture, has no power to control and restrain the passions.

Instances have occurred, within a few years of the operation of this spirit of a despotic system under the name of a holy religion, has been manifested, and in which the civil authorities have been inadequate to suppress riot, and restore order, without calling in the authority of the priests. And if the facilities to the ballot-box continue as they now are, in some of the States, we shall doubtless see some further illustrations of the result of filling up our country with a population, whose feelings, both political and religious, direct their thoughts to a foreign country as their home, and their hearts to a spiritual Father whose dominion is in Italy, and from whom, through the priests, are dispensed to them all the blessings, temporal and spiritual, which, as they imagine, it is possible for them to receive.

The Catholic religion, by impairing the freedom of its converts, operates unfavorably on them in respect to every generous effort of man. It generates the spirit of indolence by making religion to consist almost entirely in show and in supporting at the public expense numerous ecclesiastics; and where indolence prevails, poverty and distress, and very likely vice and crime as the consequences, are increased. 'Protestantism,' says Dr Johnson, 'seems to lead as naturally to property, through the medium of industry, as Popery leads to poverty, through the medium of idleness! The two sides of the Lake of Geneva, exhibit this contrast, though on a small scale.' (*Change of Air*, p. 147.)

Another effect of the Catholic religion is the superstitious respect, which, as is well known, is paid, in Catholic countries, to certain useless forms of matter under the name of *relics*. 'In the church St John Lateran at Rome, are deposited,' says the author of '*Rome in the 19th Century*,' 'the following relics which are exhibited on each *Holy Thursday*;—*First*, the heads of St Peter and St Paul, encased in silver busts, set in jewels,—*second*, a lock of the Virgin Mary's hair, and a piece of her petticoat,—*third*, a robe of Jesus Christ, sprinkled with his blood,—*fourth*, some drops of his blood in a phial,—*fifth*, some of the water which flowed out of the wound in his side,—*sixthly*, some of the sponge,—*seventhly*, the table off which our Savior ate his last supper,—*eighthly*, a piece of the stone of the sepulchre on which the angel sat,—and *lastly*, the identical porphyry pillar on which the cock was perched when he crowed after Peter denied Christ.' (*id.* p. 180.)

It is true that all bodies of men who are associated together by political, religious or party ties of any description, are liable to be influenced by a sort of impulsive force, and to move in masses, without feeling much personal responsibility or self-restraint; but with the Catholic, under the influences with which he is surrounded, this danger is vastly greater on account of the greater devotion to the church, the early and more undoubting veneration for the priest's authority, and the foreign spiritual allegiance of that sect.

At present there appears to be no ground to apprehend that the Catholics will gain the political ascendancy in our country, or that any other sect will be able to do it. Judging from the multitude of religious sects among us,—all holding their own, and each seeking an increase of numbers,—we cannot but regard such ascendancy, if possible, as distant. Still, if we did not regard free inquiry and individual exertion for the truth, as essential to the best good of the soul, we have not confidence enough in mankind in their present state, to be willing that any religious denomination should become predominant in our country, control the elections, and by law establish a creed to be believed and a ceremonial to be observed by the whole people. Their wisdom and moderation, requisite for their doing this, consistently with our safety, we do not believe in; their integrity, when cast upon the waves of new circumstances, and floating on the billows of new measures, imagined by them to be for the public good, we distrust. A sect, which is very modest in its weakness, and very kind in its helplessness, and which, while struggling almost for an existence, looks upon the first beginning of religious interference with horror, and which regards, with indignation, the insinuation, and, as an insult, the imputation, and which, like the fiery steed, snuffs the tainted air at a distance, at length becomes blinded by success, and perverted by power; its humility is then readily exchanged for pride, its meekness for censoriousness, and its tenderness for intolerance, and aristocratic luxury usurps the place of republican simplicity. If, in the infancy of a religious sect, this worldliness should be predicted of its future destiny, it would spurn the idea as Hazael did the words of Elisha, 'but what! is thy servant a dog, that he should do this great thing?' Yet the words of the prophet were fulfilled to the letter. And we see not but that the danger would be as great from the predominance of any sect whether Catholic or Protestant. So far as religion is concerned with the blessings which flow from it, our safety and our happiness have arisen from keeping this great subject distinct from the civil power; and if future generations are to enjoy religious blessings such as we and our fathers have enjoyed, it must be by still keeping separate these two great interests, religion and civil government.

To the three objects of inquiry upon which we have spoken in these numbers, there would naturally succeed a fourth, namely, What shall be done by Protestants, if any thing is required, in relation to the spread of the Catholics in the United States? We cannot, we ought not to be entirely indifferent to the growth of any sect which forms so important a part of the whole population of the country, and which has some important features peculiar to itself. This inquiry must be based on the preceding, or at least must have constant reference to them, though they have been almost entirely overlooked in the Quixotic crusade which has been carried on against the Catholics in this country. We must first make ourselves acquainted with facts, obligations and purposes, before it is just to censure or condemn individuals or bodies of men, or the system under which they are acting. We think that it cannot reasonably, for a moment, be supposed,—no facts have come to light which prove or render it probable,—that the Catholics as a body, have conspired against, or contemplate any harm to, the liberties of the people of the United States: whatever a few individuals may, or may not, be guilty of, the mass are as innocent as the infant in the cradle, and are to be pitied rather than censured or condemned. Such indiscriminate censure only reflects on those who pass it. The *tendency* of the system may be objectionable; and if people think so, the public may be cautioned against it, and measures may be justly adopted to counteract it, and to prevent the result.

Congress may consider it expedient to inquire into the subject of the introduction of foreign emigrants into the United States,—a subject which was brought up at the last Session,—and to revise the naturalization law which relates to all foreigners, both Protestants and Catholics, or to institute some other action.

It is the duty of American Protestants, in their individual and collective capacity, to exercise, in all respects, the spirit of their common religion towards their Catholic brethren, to be as jealous of truth and justice in favor of them, as against them,—recollecting that zeal for or against a sect, is moral corruption, when stimulated by unjust censure, unfounded accusation or unchristian feeling, and that truth and justice, disregarded or violated, will, in their retributive consequences, most assuredly make their power felt, among whomsoever error has prevailed which might have been corrected, or Christian charity has been wanting.

But it ought not to be forgotten that there are reciprocal duties which the Catholics owe to their Protestant brethren, forming, as they together do in this country, one nation, living, as they often do, in the same neighborhood, and having frequent and daily intercourse with each other. Let the Catholics be useful citizens of a common country, respecting themselves, as they best will, by respecting the Protestants. If they mutually show the temper of that religion which they both profess, and to which they are both strongly attached, though they are now, and have been for several centuries, separated by marked differences of faith and worship, those differences will be dormant and harmless, and cease to be a ground of animosity, alarm or offence.

[From the American Annals of Education. Editor's Letter.]

JEWISH SCHOOLS IN ALGIERS.

Berne, August, 1836.

I sent you, not long since, an account of the schools of Algiers, among which there were some devoted to the promotion of Christianity as well as science. Later accounts give a particular description of the Jewish schools of the city of Algiers, which presents some interesting indications of the present character and habits of this peculiar people.

There are eleven Jewish schools in the city, containing four hundred and ninety-four children from five to thirteen years of age; most of them below nine, and few as old as twelve.—In regard to the age, it appears that five has always been the period of admitance, and that the end of the course has been determined not by the amount of knowledge acquired, but by the age at which they could enter upon some profitable employment. During the government of the Turks, when there was less activity in commerce and manufactures, no child left school, until he was thirteen years of age; however advanced he might be in his studies, and however ignorant he was, still he left school at thirteen. But since the arrival of the French, which has created a demand for industry of every description, and quadrupled the price of articles of necessity, parents are anxious to bring their children, as soon as possible, into profitable employment, and seldom allow them to remain until they are twelve years of age. They are then immediately apprenticed to some trade, or sent to the French school to prepare for commercial employments. The consequence has been that although the number of schools remains the same as before the arrival of the French, and although the number of Jews has increased, the number of pupils is diminished by one hundred and thirtyfive.

In connection with this disposition, however, which is too common in other money making communities which could be named, there is another feeling which deserves imitation;—the Jews regard it as a moral obligation resting upon parents, to send their children to school; they do it so cheerfully that although one of these schools is taught by three Rabbins, gratuitously, the poor pinch themselves very much in order to place their children in the schools where tuition is paid.

These schools are kept in the synagogues, and are equally ancient in their origin. The children receive their lessons sitting upon the ordinary benches occupied in public worship, but sometimes crouched upon their mats, like the young Moors.—Unhappily they are so crowded together, that there is no room for freedom of motion, and the air is excessively impure.

The school apparatus is extremely simple. The Hebrew alphabet, written on parchment, in characters like those of typography, and fixed upon a board seven inches wide and four high, is the only introduction to the art of reading. Each school has two or three of these, and most parents furnish them to their children at an expense of two or three sous (or cents.) From this the children pass immediately to the prayer book; and then to the books of Moses, the Prophets and the Psalms. They are not however fortunate enough generally, to obtain anything more than detached leaves or fragments of those books, which come ordinarily from Leghorn or Venice—sometimes from England or France. They write, universally, with reed pens; but they have neither boards, like the Moors, nor tables like the Europeans, on which to write. They are obliged to put the sheet, or as it often is, rag of paper, upon their knees, and to write without anything else beneath it only luxury in the school furniture, is in the whip of ox tendons, which is wielded by the teacher.

The teachers are all Rabbins, chosen by the chief Rabbin, and dismissed at his pleasure. The school for orphans and the poor, has four teachers. Two other schools have two teachers each; so that sixteen teachers in all, are employed for four hundred and ninetyfour pupils. The teacher of the school for the poor receives five francs each a week, from the public treasury of the Jews. The other teachers receive from one to ten sous (cents) per week for each pupil from the parent; and some, on account of the smallness of these fees, are paid a small sum from the public treasury. At the three great feasts of the year, the giving of the law, the feast of the tabernacle and the passover, each parent makes a small present to the teacher; and in addition to this, they are employed, as in Germany and Switzerland, as readers or chanters in the synagogue, with a small additional compensation. The schools were formerly inspected by the chief Rabbin; but since the number and age of the pupils has diminished, this has been neglected.

The branches of instruction in the elementary schools, are reading and writing; the committing to memory of the Psalms of David; and the translation of the Bible into Arabic. Reading and writing are learned very imperfectly at these schools.—They learn writing almost exclusively from their parents. The Hebrew text which they learn to read is never understood by them until the age of 9 or 10 years, when they first learn to translate it into their mother tongue the Arabic. In the earlier stages of instruction, they are equally ignorant of the meaning of the Psalms, and are never taught to translate them.* They do not even learn to count in these schools; and it is only in the families that the traditional knowledge of arithmetic is maintained. Sometimes, also, a boy on passing from the state of childhood at 13 years, reads a passage in the Talmud publicly, and discusses it with the Rabbin; but this appears to be rather something prepared in advance, for the youth, than any evidence of his own knowledge or talents.† In short these schools seem to be rather designed as asylums where the parents place their children for security during the day, than as places of efficient instruction—quite agreeably to the christian mode in too many nations of the civilized world.

The forms of instruction are in a state of primitive imperfection. The method in regard to reading has already been described. Before teaching the children to write, they are taught to read manuscripts. They are then made to trace over the models given them, and then to copy them in the rude manner mentioned on a piece of paper laid upon their knees. One peculiarity stated is, that left handed persons are taught to write also, with the left hand. Instruction is given from 8 to 10 in the morning, and from 1 to 5 in the afternoon. The discipline is that of the whip.

Those who are destined to become Rabbins, pass from the elementary to the superior schools, at the age of thirteen; and continue their studies till eighteen, and sometimes till twentyfive. Then they translate the Psalms, their Commentary on the Bible, the Jerusalem *Talmud*, and the *Targum*. This is the whole circle of a course required for entering on the office of Rabbin; and many are quite ignorant of the two last books; but they affect to despise geometry and even arithmetic as unworthy the attention of those who have advanced much farther in knowledge.

It ought however to be stated, to the honor of the Jews of Algiers, that on learning that the teachers of the public French school for mutual instruction could not be sustained, they contributed one hundred francs a month, from their treasury, for his support. About two hundred Jewish pupils have passed through the school, and entered into commerce in the public service; and half the present pupils are native Jews. It is interesting to observe this despised and degraded nation, for so many centuries treated as dogs by their Moorish masters, still preserved by their sense of religious obligation from the entire neglect of their children, and teaching them still, in the house and on the way, the little which ages of exile and darkness have left them of former knowledge.

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* We doubt not the glaring absurdity of this will strike many a christian parent but we fear close examination would show that they are too often guilty of the same absurdity. It is not necessary that words should be in another language in order to be unintelligible to a child; and many of the things committed to memory require *translation* for an infant mind as much as if they were Hebrew.

† We wish the same remark was not applicable to certain christian schools; to some too, of a higher grade. A college taught parrot is a pitiable, but unhappily, a too frequent sight.

THE CENTENNIAL CELEBRATION.

[From the Harvardiana, Sept. No.]

About eight o'clock, the meeting adjourned till the next Centennial celebration. The motion, though proposed and passed in a jesting spirit, carries with it a meaning of most deep seriousness. 'To the next Centennial Celebration'—when every hand held up in assent to the resolution will long since have mouldered to dust and become a part of wholly novel and dissimilar forms of matter; when a new race with new thoughts and new customs shall occupy our places, and when, perhaps, the college Catalogue and the Parish Register shall afford the only notice that some of us have lived and acted and suffered.

It is an affecting thought that among the two hundred young men, under twenty years of age, then present, there is a dim possibility that one may servive to witness the assembling of the adjourned meeting. Instances of such extreme longevity, though very rare, are not unprecedented, even within our immediate vicinity. Let us carry out the idea. Let us suppose that by forecast, or some fortunate coincidence, the Pavilion has been raised in a place the same as, or nearly resembling that of the former. A gray-headed man, bending under white hairs scattered along his wrinkled forehead, is assisted slowly up the platform. As he reaches the summit he turns and gazes with lack lustre eyes upon the crowd of wondering faces below. What is his name? Whose are those features, furrowed and disfigured by the unsparing finger of time? 'Let his classmates see and say!'

As he gazes, the light of reason which had long burnt feebly and flickeringly, again illuminates his sunken eye with a momentary brightness. For his life he could not call to mind an event which had occurred within the last twenty years,—yet the scenes of his careless and joyous youth come before him in all their original freshness—as though of yesterday. The tide of reminiscence grows stronger;—but to him all memory is agony. He speaks, perhaps the first words of aught but dotage which he has uttered for many years. 'Here,' he says, 'stood the President; thus spoke Daniel Webster, the giant of those days; there, on those seats were ranged my classmates, and among them —, and —, and —, names which our nation now honors, as the highest lights of science, eloquence and song. Alas! a nation's tears have long since been shed on their tombs; a nation's literature has embalmed their memories; and I alone am left to tell of them—Why, oh my God, hast thou thus forgotten me!' May a merciful God spare *us* the miserable fate!

FOR THE REGISTER AND OBSERVER.

RANDOM SKETCHES. No. 2.

THE MILLENIUM.

You may call this a dream—but 'it is not all a dream.' Have you faith in man?—and if so, when you have become sick and weary with seeing human nature sunken and debased, have you not looked forward and refreshed your view with a bright spot that appears in the distant future? Call it a false beacon if you will, but I love to look at it—O, any thing that can cheer our spirits and swell with joy the bosom of desponding philanthropy.

But these hopes are not delusive. Christianity is sure to regenerate the world for it is endowed with power from on high. It can no more be quenched by human corruption than the clouds can put out the sun. This period of 'the latter day glory,' when holiness shall encircle the globe and when all the nations shall 'bask and wanton in the beams of peace,' is no dream of modern enthusiasm. Human nature for ages has been longing for its redemption. 'The whole creation groaneth and travaileth in pain together until now.' This 'earnest expectation of the creature' appeared long ago in the visions of prophets—it gave energy to the faith of apostles, and it still kindles the inspiration of bards. When the sublime prophet of the Hebrews looks abroad and sees moral ruin and death all around him, he is transported with indignant sorrow at human corruption, and thunders his awful rebukes into the ear of a listening nation. And then he turns his prophetic eye to the future, and sees the day-star arising and the day-dawn following, and at length eternal noon spreading its clear glories over the mountains and vallies. He drops the language of rebuke, and his imagination takes fire and breaks out into full blaze. Images of peace and holiness throng through his fancy. He sees glorious things for Zion.

'Thy sun shall no more go down,
'Neither shall thy moon wane;
'For Jehovah shall be thine everlasting light,
'And the days of thy mourning shall be ended.'

And is it not even so? The angel of peace is on the wing. A glorious race is before thee, thou poor, abused, yet lofty human nature! Society is moving slowly to its bright consummation. A stronger and more pervading sympathy shall yet break forth from the bosom of Christianity. Long has she been entombed in the dungeons of monks, or lingered around the palaces of the rich and the great. She shall yet put on her meek and beautiful garments. She shall seek the prison of the captive. She shall go into the abodes of humble poverty, and haggard want, and lift up the heads that are bowed down. She shall touch the chains of the slave, and they shall fall off. The neglected and despised shall start and wonder at the presence of the heaven-descended Deity. She shall visit those that are afar off with glad tidings. Amidst the commotions and the storms of sectarian rancor, her voice, 'like the mournful melody of the harp of Ariel,' shall steal over the surging waters and charm them to repose. But 'when shall all these things be and what shall be the signs' of their coming? When ye shall see the great unlock not only their coffers but the sympathies of their bosoms and lead back with their own hands the wandering and the lost; when childhood shall every where be led to the fountain of knowledge, and more than all to the 'fountain of living waters;' when every follower of Christ shall recognize his own brother whenever he sees a child of the universal father; when society shall feel pain in every nerve so long as one of its members wants the bread of life; and when a broader light shall go forth from Christendom to those that sit in the shadow of death—when ye shall see all these things, then know that the redemption of human nature draweth nigh. Welcome the day! Let us proclaim with transport the first sign of its appearing.

'Oh! when I mourn with sympathizing mind
'The wrongs of fate, the woes of human kind,
'These blissful omens bid my spirit see
'The boundless fields of rapture yet to be!
'I watch the wheels of nature's mazy plan,
'And learn the future by the past of man.

E. H. S.

[From the New York Observer.]

CAN THE OBJECT OF PEACE SOCIETIES BE ATTAINED?

What do the friends of peace aim to accomplish? Not to spread peace where the gospel is unknown or unfelt, but to make wars cease wherever christianity prevails. Can this be done? We think so, and will give some of our reasons.

the power of custom, or the structure of societies and governments. But is there in any of these an insuparable obstacle to the prevalence of peace co-extensive with christianity? War is the work of man; and not one of his faults is absolutely incorrigible by the blessing of God upon the right means. War is a custom; and it is the nature of *all* customs to be capable of change and reformation. Have not all forms of society and government been actually remodeled in every age and clime? In the nature of the case, then, there is no impossibility of putting an end to war in every christian country.

2. *The gospel is able to abolish this custom.* Its spirit, its aims, its tendencies, its precepts, all are directly against this mother of a thousand abominations. Peace is one of its legitimate fruits; and, were it the religion of the whole world, and its full power felt by all its votaries, wars would of course come to an end. The cause of peace seeks to make them cease only as far as christianity does actually prevail; and when we take into view two facts, the rapid extension of the gospel, and the fuller developement of its spirit and principles, it seems impossible to doubt whether it can, and will spread peace through the whole extent of its influence. The only reason why it has not done this in every age and country, is because it has not been faithfully applied to the subject. Such an application the friends of peace insist upon; and the only possible point of doubt is, whether the christians will ever make a full and faithful application of its principles to the custom of war. But on this point, can we doubt? If we should, it could prove only the unwillingness of christians to practise and propagate the whole gospel.

3. Look at *the history of customs very like war.*—Knight errantry and judicial combats, and trials by ordeal, and persecution by the sword, and many other practices of a similar nature, have actually been abolished. Where, then, is the impossibility of putting an end to this custom?

4. But trace *the meliorations of war itself.* Already has it undergone greater changes than would now suffice to complete its abolition; and, if more than half the whole work is done, is it vain to think of finishing it even under circumstances so much more favorable than those of past ages?

5. *Certain kinds of war have actually been abolished.* Private wars, once the scourge and terror of Europe, were brought to an end after centuries of specific and earnest efforts. Are international wars less corrigible? Would not exertions, equally determined and persevering, banish them from christendom?

6. There are a multitude of *causes now at work* to insure this blessed result. These are too numerous to be specified here; but it is enough to know, that all the influences now operating for the political, moral and religious improvement of mankind, are so many handmaids to this cause. Every year is multiplying these handmaids; and there is just as much encouragement to labor for the peace as for the salvation of our world.

7. But *prophecy* settles the question. God has expressly promised an era, when men 'shall beat their swords into plough shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' Such promises make the ultimate prevalence of peace over the whole earth as certain as the throne of God; and to doubt it, would be a denial of his own word, and a libel on his character.

The peace of the world, then, is not a pious dream, but a glorious reality. The friends of this cause are just as visionary, and no more so than the prophets, and apostles, and Jesus Christ himself. They believe God, and would fain *use the means* which he requires for the fulfillment of his own predictions concerning the universal reign of peace; and, if there be any visionaries on this subject, they are plainly those who expect such predictions to be accomplished in the mighty result of a world's entire and perpetual pacification without any specific means.

FRIEND OF PEACE.

FOR THE REGISTER AND OBSERVER.

MARTHA'S VINEYARD.—INDIANS.

Nov. 1836.

The Indian huts are dispersed over a large extent at Gayhead. On my way to the cliffs I passed a small building used for a schoolhouse and church. It is situated upon the summit of a knoll from which there is a fine prospect. Of the Indians it is said there are not more than five or six full-blooded. While giving an account of the Indians, the labors and character of the Mayhews, who were the first apostles of Christ among them, ought not to be passed over slightly. On this point I am happy to recur again to Dr Freeman.

'Mr Mayhew having established himself peaceably on the island, undertook, with the assistance of his son, to civilize and christianize the native inhabitants. Of the attempts, which were made to convert the Indians to the faith of the gospel, we shall not speak, except so far as may be necessary to show with what prudence and moderation Mr Mayhew conducted himself in his intercourse with the natives. The sachems of these islands were absolute in their government; but they were subject in certain respects to the sagamore of the Wamponoags, to whom they were obliged to do homage and make annual presents. This subjection was irksome to their minds; and they were ready to repel any new attempt to impose an additional yoke upon them, or to withdraw their subjects from the obedience which was due to their princes. When therefore they perceived the English missionaries among their people, they became jealous that in their animated harangues, they were aiming to attach them to their own persons, and that under the pretence of religion they were invading the authority of the sachems.

Mr Mayhew observing this jealousy and the causes of it, took an opportunity of addressing the sachems in the following terms: That by an order from the king of England he was to govern the English who inhabited these islands; that his royal master was in power superior to any of the Indian sagamores; but that he was just as well as powerful; that therefore he would not in any manner invade their jurisdiction; but on the contrary, assist them, if necessary; that religion and government were distinct concerns; and that the sachems might retain their authority, though their subjects were christians. By such prudent speeches, he soon brought them to entertain a good opinion of the christian religion.

When afterwards the number of christian Indians increased, he prevailed upon them to admit the counsels of judicious christians in their controversies, and in cases of more than ordinary consequence to introduce a jury for trial; promising his own assistance to the sachems, whose assent was always to be obtained, though they were not christians. Thus in a few years he established a happy administration of justice among them, to their great satisfaction; and records were kept of all their proceedings in their several courts, by those who had learned to write, and who were appointed to the office.

By his prudent conduct and arguments, he convinced the sachems themselves of the distinguishing excellence of the English government; and in his administration, he gave them so fair an example of its happiness, as not only filled them with a strong desire of adopting the same form themselves, but even induced them voluntarily to make a public acknowledgment of their subjection to the crown of England; though at the same time they were careful to have it understood, that they retained their authority as subordinate princes.

In his administration he was always ready to hear and redress their grievances, on the first complaint, without the least delay; by which means he wisely prevented any unfavorable impressions being made on their minds, through a neglect of justice. Whenever he decided any causes between them, he not only gave them equal justice with the English, but he also took pains to convince them that what he determined was right. He would not suffer any one to injure them either in their goods, lands, or persons. They always found in him a protector and a father: by the dignity of his manners, he excited their reverence; and by his condescension and benevolence he secured their affection. In consequence of this discreet and virtuous conduct, no difference took place between the English and natives on these islands, as long as he lived among them, which was near forty years. The Indians admired and loved him as a superior being, who always did what was right, and who had no other object than to make them happy.

In the year 1675, the war, which like a black cloud had hovered during four years over New England, burst with fury on the country. Almost all the Indian nations on the Main were united against the English. Alarm and terror were diffused on every side; and the white inhabitants suffered their minds to become unreasonably exasperated against all the Indians without distinction, and even against their christian friends. Of this jealous spirit were several persons at Martha's Vineyard, who with difficulty could be restrained by Mr Mayhew and others, associated in the magistracy with him, from attempting to disarm the Indians by whom they were surrounded, and whose number greatly exceeded that of the English.

For the satisfaction of these jealous persons Capt. Richard Sarson was sent with a small party to the west end of the island, where least dependence was to be placed on the Indians, because they were nearest the continent, and were the last who had embraced christianity. He made known to them the suspicions of some of the white inhabitants, and returned with this wise and amicable answer: That the surrender of their arms would expose them to the power of the Indians, engaged in the present war, who were not less enemies to them than to the English; that they had never given occasion for the jealousy which now seemed to be entertained of them; that if by any means, without hazarding their safety, they could afford further proof of their friendship and fidelity, they would readily do it; but that they were unwilling to deliver up their arms, unless the English would propose another method, which would be more likely to ensure their preservation. With this answer they sent a writing, which was drawn up in their own language, and in which they declared: That as they had submitted freely to the crown of England, so they were resolved to assist the English on these islands against their enemies, whom they accounted as much enemies to themselves, as to any other of the subjects of the king. This paper was subscribed by persons of the greatest note and power among them.

The governor, Mr Mayhew, was so well satisfied with the answer which was sent, that he employed the Indians as a guard, furnishing them with the necessary ammunition, and giving them instructions how to conduct themselves for the common safety, in this time of imminent danger. So faithful were they, that they not only rejected the strong and repeated solicitations of the natives on the Main, but when any landed from it, in obedience to the orders which had been given them, they carried them, though some of them were their near relations, before the governor, to attend his pleasure. The English convinced by these proofs of the firmness of their friendship, took no care of their own defence, but left it entirely to the Indians; and the storm of war, which raged on the continent, was not suffered to approach, but these islands enjoyed the calm of peace. This was the genuine and happy effect of Mr Mayhew's wisdom, and of the introduction of the christian religion among the Indians.

By the charter of William and Mary, which arrived in 1692, these islands were taken from New York, and annexed to Massachusetts. During the season of anarchy and confusion which preceded this event, the Indians behaved in a peaceable manner; and on one occasion in particular forbore to resent the injuries, which were inflicted on them by some of the English, who were unrestrained by law and government.'

In Edgartown, there are two excellent private schools, and upon the island there are twelve or thirteen places of worship—Four of these are in Edgartown, several in Holmes Hole, and the remainder here and there, for the convenience of the scattered population. Of course there are not Clergymen connected with all of them, though there are several in each of the villages,—There are three in Edgartown, a Baptist, Methodist, and Congregational Orthodox. The Baptist is a missionary and preaches but occasionally in E. — their salaries vary from 3 to 500 dollars at the most. Five hundred dollars however, on the island, are as good as seven on the main. The islanders are kind to their clergymen and relieve them of some expenses they would be subject to elsewhere. Their generosity manifests itself in one item especially—that of riding, which can hardly be considered an expense, for it is seldom, if ever, they can be induced to take compensation. It was my good fortune to become acquainted with the clergymen of the several denominations, and it is no more than justice to say—though doubtless as strongly attached to their peculiar views as in any part of our country—they were courteous and friendly. There was an air of openness and kindness about them that seemed [illegible]

rather uncommon, and put me almost immediately at my ease with them. In intelligence, manners and conversation, as also in their preaching, for I seized upon several opportunities of hearing them—they differ little from preachers in other parts of Massachusetts. The time and occasion of my first acquaintance with them were the fourth of July and a public dinner in celebration thereof, to which (thanks to the island patriots) we were severally invited. This memorable occasion must receive a passing notice hereafter. Yours,

S. A. D.

FOR THE REGISTER AND OBSERVER.

THE EFFICACY OF CHRIST'S DEATH.

'Jesus Christ died for the ungodly.' Thus says the scripture. Let us briefly inquire in what sense this is said of him.

It is said that Christ 'The good shepherd layeth down his life for the sheep,' and 'He came to give his life a ransom for many.' Jesus came on earth that he might give a true religion and knowledge of God to the world. To this end the truths of his mission must be preached and his authority and divine mission must be confirmed by miracles. The spirit of his religion was opposed to ambition, contention, pride, and all the evil passions and actions of men, especially of those in high places. Therefore his religion brought him opposition, which resulted in his death. His works and teachings were for us. The unavoidable consequence of his works and teaching was persecution and death. Therefore he suffered persecution, he suffered death for our sakes, that he might give us that religion which should guide us to heaven. He came to teach us the way of life. When he came the world was lying in darkness. The purest religion was Judaism. That was corrupted and ill observed. Jesus came to give a pure religion. A religion that should unite men in peace and love, that should quell all dark and degrading persons, and light the way to heaven. Our redeemer came on this mission of love: but how was he received? With contempt, opposition and hatred. That religion, those blessings and that heavenly light which he came to give to erring and miserable sinners, brought him persecution and death. The labors of his life were for their sakes. It was on account of these labors, that his enemies sought and accomplished his death. When he entered upon his mission, he knew that trials and death were before him. He knew that, if he accomplished his mission, it would be in the midst of those trials, and would bring him to the cross. But he did not waver. He went on and fulfilled his mission. That mission was the teaching the truths of the gospel for the salvation of man. If then his death was the necessary consequence of his delivering these truths to man, did he not die for them? In this view of the subject there is room for the deepest love, gratitude and thankfulness. Jesus voluntarily suffered and died for our sakes, and God did not suffer his holy one to see corruption, but delivered him from the tomb, into which for our sakes he had descended.

R. S.

NEVER MAN SPAKE LIKE THIS MAN.

Such was the testimony of persons who could not, for a moment, be suspected of partiality, and who would never have uttered this eulogy if it had not been wrested from them by an admiration, the expression of which they were utterly unable to suppress.

'*Never man spake like this man.*'—And so you would have said if you had heard him preach. Never mortal had such doctrines to deliver, and never mortal taught in so solemn and impressive, yet so tender and affectionate a manner.

The philosophers of antiquity, they only skimmed the surface of things, they talked about the loveliness of virtue and the odiousness of vice; they speculated on the immortality of the soul, and the life beyond the grave, and professed to look forward with mingled hope and fear to an hereafter, concerning which none could speak with satisfaction or with certainty. And as for the Scribes and Pharisees, who sat in Moses's seat, they only sophisticated and polluted the purity of his morality by their adding to the cumbrous mass of rites and ceremonies, by which his dispensation was distinguished, innumerrble traditions and enactments of their own. *But this man,* he went at ouce to the spring of action in the human heart, he unfolded the foundation of moral obligation in the bonds that bind the creature to the creator. He taught the spirituality, and purity, and perfection of the law of God. He threw a strong and steady light upon the regions of futurity, and surrounded his hearers with the dread transactions of the judgment day, and the enduring realities of the eternal world.

'*Never man spake like this man.*'—So Nicodemus thought, when in reply to his complimentary address, he laid down the fundamental doctrine of his gospel, and said, 'Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.' So Nathaniel thought, when, casting at him his mild and piercing eye, he said, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' So Zaccheus thought, when he climbed up into the sycamore tree because Jesus was to pass that way; 'Zaccheus, make haste, and come down; for to-day I must abide at thy house.' So Peter thought, when he would have reproved his master; but the Lord turned, and looked upon Peter, and said, 'Get behind me, Satan: thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of man.' So the Scribes and Pharisees thought, when he took off the mask of hypocrisy by which they sought to impose upon the people, and exhibited their character in all its true, odious and disgusting colors, and thundered out the anathema, 'Woe unto you Scribes and Pharisees, hypocrites! how can ye escape the damnation of hell?' So Pilate thought, when, in reply to his question—half, perhaps, in veneration, and half in scorn, 'Art thou a king?' he answered, 'Thou sayest that I am a king. Thou hast announced my true and proper dignity; I am a king, but my kingdom is not of this world. I lead no conquering armies to the battle, I press not for thrones and palaces, through fields of carnage and seas of blood. To this end was I born, and for this cause came I into the world, that I should witness unto the truth.'

No matter where, no matter when, no matter what he said, whether in the temple, surrounded by the doctors of the law, hearing and asking them questions, or whether on the deck of the vessel, surrounded by the fishermen of Galilee; or whether in the towns and cities, and villages of Judea, healing the sick and raising the dead; or whether at the tribunal of Pilate, the object of contempt and scorn,

'*Never man spake like this man.*'—There was a power, and an authority, and an influence in all he said that none could gainsay or resist. The gabbling scribes heard him, and they were confounded. The haughty Pharisees heard him, and they were abashed. The frantic demoniac heard him, and he was still. The diseased heard him, and he felt the impulses of health beat in all his veins. The dead heard him, and broke his silence and arose.

'*Never man spake like this man.*'—And yet the power and authority with which he spoke was not that which thrones and sceptres, and diadems confer, it was not the power and authority of racks, and gibbets, and dungeons, it was not the power and authority of the princes and potentates of this world, who send their conquering armies to enforce their commands, and hurl the thunders of their artillery against all who dare to resist their mandate. No; but it was the power of light beaming upon the understanding, it was the power of truth making its way to the conscience, it was the power of God speaking to mortals by his Son.—*Dr Raffles.*

FOR THE REGISTER AND OBSERVER.

PEACE.

Mr Editor—I was very happy to see in your paper that some one has taken up the subject of Peace. I hope the writer will continue his labors, and give us an able article upon the subject every week. I send you an extract upon the subject taken from Mr Abbot's Corner Stone.

R. P. S.

'The whole city of Boston was shocked a few months since, by the disclosure of a scene of vice and cruelty, which was to the mass of the inhabitants, a new and unusual form of sin.—It was cock fighting. Cruel, unrelenting wretches prepared their victims for the contest by sawing off their natural spurs, and fastening deadlier ones of steel upon the bleeding trunks. Then having forced the innocent animals to a quarrel by thrusting their beaks into each other's faces, till they provoked them to anger, they sat around to enjoy the spectacle of their combat. The whole community was shocked by it, for this was sin in a new and unexpected form, and one in which they had not themselves personally partaken. But when the same experiment, precisely, is tried with *men,* the world looks on calmly and unmoved. Military leaders bring human beings together by thousands, men who have no quarrel, and would gladly live in peace. They drive them up together, front to front, and having armed them with weapons of torture and death, which nature never furnished, they succeed half by compulsion and half by malicious art in getting the first blow struck, and the first blood flowing, as a means of bringing the angry passions of the combatants into play. This they call getting the men *engaged!* There is no trouble after this; the work goes on, a work of unutterable horror. The blood, the agony, the thirst, the groans which follow are nothing. It is the raging fires of hatred, anger, revenge, and furious passion, which nerve every arm, and boil in every heart, and with which thousands upon thousands pour in crowds into the presence of their Maker,—these are what constitute the real honors of a battle-field. And what do mankind say to this? Why, a few Christian moralists feebly remonstrate, but the great mass of men gather around the scene as near as they can get to it by history and description, and admire the systematic arrangement of the battle, and watch the progress and manœuvres of the hostile armies, as they would the changes in a game of chess, and were it not for the flying bullet they would throng around the scene in person. But when it comes to sawing off the spurs of a game cock, and exasperating him against his fellow—Oh! that is shocking cruelty! that they cannot bear!

[From the S. R. Telegraph.]

USE OF TOKENS.

Mr Editor:—I was requested, several months ago, by a candidate for the ministry from Virginia, to give him some account of the origin and use of what are called Tokens, on sacramental occasions, in some of the Presbyterian churches in the United States. He afterwards expressed a wish that I would commit to writing what I communicated to him orally, and allow my statement to be published in your paper. I should have done this at an earlier period, but urgent engagements intervened, and the subject escaped my memory.

The use of Tokens had its origin in the church of Scotland. At the commencement of the Reformation in that country, the Lord's Supper was administered four times in each year. Afterwards, for reasons altogether insufficient, as I suppose, that ordinance came to be administered less froquently;—in some churches once only in the year, and in none more than twice. One consequence of this arrangement was, that, whenever the ordinance was dispensed in each church, it was made an ecclesiastical occasion. The pastors of three, four, or five neighboring churches left their own pulpits on that day; went to the aid of their brother; and took the mass of their congregations with them, to enjoy the privilege of communing with their sister church. The sacramental service was commonly preceded by preaching on Thursday, Friday and Saturday, one of which days was observed as a Sacramental Fast; and the Monday following the Sabbath, as a day of Thanksgiving. This, of course, gave rise to much preaching, which rendered the presence and aid of several ministers highly desirable, if not necessary. When the Sabbath came, the Ministers, Ruling Elders and Communicants of four or five different churches were all assembled, and gathered round the same sacramental table. In these circumstances, the question arose, How should those who were really communicants, in good standing, be distinguished from unworthy intruders, who belonged to no church, and were, perhaps, even profligate; but who, from unworthy motives, might thrust themselves into the seats of worthy communicants, and thus produce disorder and scandal? To meet this difficulty, the plan was adopted, to deposite in the hands of each pastor and his elders, a parcel of cheap metallic pieces, called 'Tokens,' which they were to dispense to all the known members of their own church, who were in attendance, and wished to commune. Thus, although not a quarter part of the communicants were personally known to the Pastor or Elders of the church in which the sacramental service occurred; yet these cheap and convenient little certificates of church membership, (for such they were intended to be) being received by each communicant, from the Minister and Elders of his own church, prevented imposition and secured regularity and order.

Such was the origin of Tokens. They were [illegible]

tices and circumstances exist now, they, or something equivalent, may be usefully employed. As in many other cases, however, they have been long used, both in this country and in Europe, where the circumstances which brought them into use no longer exist. But it does appear to me, that the use of these passports to the communion table, in cases in which the members of a single church only (every one of whom is known to the minister and elders) are about to commune,—is a strange, if not a ludicrous example of the pertinacity with which good people cleave to old habits, when the reasons for them have entirely ceased.

How far the use of Tokens extends in the Presbyterian church in the United States, I do not know. When I took a pastoral charge in the city of New York, between forty and fifty years ago, I found them invariably used in the church of which I became a minister. In a few years afterwards, after much obstinate opposition to their discontinuance, they were laid aside; and so I suppose they ought universally to be in the circumstances in which the churches in this country are placed. I am, sir, yours respectfully.

SAMUEL MILLER.

Princeton, Oct. 26th, 1836.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 26, 1836.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The following is an extract from the annual Report offered by the Select Committee of this ancient society, at their stated meeting on the first Thursday of November. We have already adverted to the discourse preached on that occasion by Rev. George Putnam of Roxbury. As he has declined the request of the society to publish it, we are the more gratified with being enabled to lay before our readers this brief abstract of the Report; and we sincerely hope, that the new measures proposed by the society for the supply of the spiritual wants of the West may be zealously and successfully pursued.

REPORT.

It will be recollected, that, at the annual meeting, in May last, a report was made by a committee appointed at a former meeting of the society, as to the parts of the country in which our missionaries would probably labor with the greatest effect in future. That committee had been appointed, in consequence of a belief that the people of Maine, where most of our missionaries had been employed, were more able to support preachers of the gospel, than they formerly were, and that the new settlements in the western part of the United States were generally destitute of the means of religion. Agents were employed by the society, in 1834 and 1835 to visit various parts of Maine, to ascertain the state of the people as to religious instruction; and their reports, made after much inquiry and observation, were carefully examined by the committee above mentioned, who had also received accounts respecting the present destitute condition of the people in the western states; and thereupon reported to the society, that it would be proper to send missionaries into that section of the country, and that the select committee be authorised and directed to engage two suitable persons for that purpose.

After much consideration, the Report was unanimously accepted, and the select committee were instructed to carry the same into effect. They accordingly held a special meeting for the discharge of this trust, when Rev. Dr Parkman, Rev. Dr Walker, and Hon. Richard Sullivan were appointed to select and engage two gentlemen to visit the western states as missionaries of the society for the year ensuing, to go, each in a separate state, to such districts as should hereafter be assigned them; to preach to the poor and destitute, or to such as may not have preachers on whom they can attend, agreeably to the resolution adopted by the society, and to the terms therein expressed.

The sub-committee, thus authorised, gave an early and anxious attention to the subject.

They endeavored by correspondence and by personal conference with gentlemen who had previously visited the western States, especially with Rev. Mr Clarke, of Louisville, and Rev. Mr Eliot of St Louis, Missouri, to ascertain the places most needing the missionary aid of the society. They received urgent applications for such aid from intelligent and respectable individuals in the western part of Pennsylvania, among whom the Rev. Mr Farley, and the Rev. Henry A. Miles, the latter as missionary of this society, had already successfully ministered.

From these and other sources they also received such information as persuaded them of the need of missionary efforts to some of the destitute portions of Louisiana and Alabama. They particularly learnt, partly through the Rev. Mr Clarke, who had just returned from a missionary tour of several months to those states, that even in the vicinity of New Orleans and Mobile, an ample field might be found for the labors, not of one only, but of many intelligent and devoted ministers. Such laborers the committee are now engaged to obtain. Considering, however, that stations so remote and important as these require in those who fill them, not less the aids of experience and of 'the wisdom that dwells with prudence,' than eloquence or the most popular gifts, they have felt it their duty to exercise a deliberate caution in the choice. Many might at once be found, experienced, useful, and acceptable at home, but who for that reason are unwilling to undertake so arduous a service abroad. And some who would cheerfully go of themselves, are too much desired and needed in the places they already fill, to permit their long absence.

At the same time there is no question that missionaries properly qualified may be of eminent service to the cause of truth and the extension of the pure gospel of Christ in those distant and promising portions of our country; and the committee rejoice in the belief that in these as well as in other places, already aided by our funds, will hereafter be found a wide and fruitful field for the patronage and charity of this ancient society.'

EMANCIPATION IN THE WEST INDIES.

A pamphlet was issued from the Office of the London Anti-Slavery Society in March last, entitled—'Statements and Observations on the working of the laws for the Abolition of Slavery throughout the British Colonies,' &c. from which it is said to appear 'that the masters have availed themselves of the power still indulged to them in the apprenticeship system, to abuse their former slaves to such an extent, that they have forfeited all claim to the continuance of that indulgence.' This is doubtless too sweeping an assertion. On the contrary the conduct of the apprentices is extolled as no less praiseworthy than it was at the time when the Act of Emancipation was first put in operation. 'Governors and Lieuteant Governors, Bishops and clergy of all denominations, military commanders and civil functionaries have coincided in adding the testimony of their approbation.' The testimony of the Marquis of Sligo, Governor of Jamaica, as cited from his Despatch in June 1835, though rather old, is of a date long enough after the experiment to authorize a judgment in the case, and it is very full, both as to the greater productiveness of the labor of the colored people, and the better quality of its produce.

He says 'the apprentices generally are evidently becoming more reconciled to the system, and work cheerfully for money hire, both night and day, and that they are becoming better behaved every day.'

He ends by saying:

'On the whole, I come to the conclusion, that the perfect success of the new system during the continuance of the apprenticeship, depends entirely on the conduct of the white people, and that if it fails, on them will rest the entire blame.'

CAPITAL PUNISHMENT.

The disposition in the most refined countries of Europe to lessen the number of capital offences, if not to abolish the punishment of death, is constantly increasing. This kind of punishment, if it may be so called, is becoming extremely unpopular in France, and we have lately seen it stated, that, in a certain district, no artizans could be found to construct a *Guillotin.* The reluctance of the king of the French to cause this punishment to be inflicted, is well known.

In regard to the effect of capital punishment in England, the following statement, addressed to the Committee of the Society for the diffusion of information on that subject, is worthy of special notice.

'The Criminal Returns prove that there has been less horse-stealing in the last six years, without any execution whatever, than in the preceding six years with thirty-eight executions: that there has been less sheep stealing during the three years elapsed since the abolition of capital punishment than during the three previous years; that there have been fewer acts of burglary and house breaking in the last three years, with only two executions, than in the three years ending with 1829, when thirty-eight persons suffered death for those offences. But, not so for other crimes, for which capital punishment still continues; for they have increased.

But the popular cry is that of alarm, when the abolition of capital punishment is recommended, as if innocence were to become defenceless and rapine and slaughter were to be let loose upon society without control. It is worthy of remark that the statement above quoted is confirmed by the last year's Report of the 'Prison Discipline Society,' from which we extracted at the time such statistical facts as authorize the inference we drew, namely that so far as the experiment has been tried the abolition of Capital punishment has actually lessened the crimes for which other punishments have been substituted.

CHURCH MILITANT.

At a meeting of the West Lexington Presbytery, Ky. in Sept. last, resolutions were adopted condemning the American Home Missionary Society and the American Education Society, of congregational origin, as conflicting with similar societies connected with the Presbyterian Church; and the following summary form of ejectment and exclusion was passed.

Resolved, That the American Home Missionary and the American Education, and their affiliated societies, be, and they are hereby required to retire forthwith from within the bounds of this Presbytery; and that their agents, or the agent or agents of either of them, are hereby forbidden to operate in any way within the geographical limits of this presbytery, for the purpose of aiding the cause of either society; and such agent or agents as shall hereafter act in contravention of the authority of this presbytery as expressed in this resolution, shall be considered and treated as acting disorderly, and worthy of the censure of the church.

What sort of weapons are to be resorted to in this war of extermination and exclusion from their borders, if threats should not effect the purpose of the Presbytery, does not appear.

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society of Massachusetts acknowledges the receipt of eighty dollars from the 'Ladies' Missionary Society' of Rev. Mr Peabody's Parish in Portsmouth N. H.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association acknowledges the receipt of Three Dollars from Charles H. Olmsted Esq. of Olmsted, Ohio, to constitute himself a life member of the Association.

Nov. 23, 1836.

PUBLIC SCHOOLS

We readily comply with a request made to us to insert the following Circular in the Register. Apart from its local bearing, it contains suggestions which may lead to useful experiments and results beyond the places in which it is particularly designed to operate.

TO THE FRIENDS OF EDUCATION IN PLYMOUTH COUNTY.

Fellow Citizens,—The deep and growing interest which I feel in town schools and academies is a reason for addressing you. I affix my name, because statements and propositions will be made which require responsibility somewhere. Seeking neither money, office nor fame, I would also escape a grave charge, that of shooting up mid-air to end in empty theory. Much has been done by you, fellow citizens, for the advancement of sound learning and elementary education. Old Colony, with far-sighted wisdom and parental love, has ever gone forward firmly in these republican good works; and at this hour there are, as I know, in every village, intelligent men and women, sincere patriots and devout christians, who will come up with warm hearts and ready hands to the help of the holy cause of learning.

The great problem in education is this: to develope all the powers of human nature in their natural order, proper time and due proportion. God has ordained means for this development of the human character

To discover and apply these means is the duty of those who have the care of children. Could this be fully done we should then see God's idea of a man. Every faculty would then occupy the exact place in the matured character which the All Wise at first ordained in the infant constitution. To hasten the time when these results will be seen in our children, we want much more done for common elementary education than has ever yet been attempted among us. In order that we may do something I would propose that a convention of delegates from the several towns in the country meet at Plymouth in Court week, (Wednesday, December 7th, at 6 o'clock, P. M.) to discuss the merits of the greatly improved modes of elementary instruction, which have been in most successful operation, for several years, in Germany, Prussia and other European states. This step might result in the appointment of a Board of Education, who would meet the teachers and friends of town schools and academies at some central places, say Rochester, Hanover, &c. and there explain what they had learned on these important subjects. At these conventions, there might be discussed, among other kindred topics, the following, viz:

1. Whether our school houses might not be constructed on better models, having ampler dimensions, and their wall covered with painted diagrams, maps, and scientific illustrations?—2. Whether school books should not be made in a series; and several, with a wider range of subjects, be profitably introduced?—3 Whether greater advantages may not be derived from vacations, examinations, exhibitions and public celebrations; and whether the 4th of July would not be a fit day for a literary celebration, when an oration shall be delivered on some of the enumbered topics connected with education?—4 Whether some method to secure the constant attendance of idle and destitute children cannot be devised?—5. What apparratus is necessary for high schools and academies?—6. What method is adapted to make juvenile and school libraries more useful?—7. Whether a well instructed Lecturer could not be employed to go from town to town, with proper philosophical apparatus, to deliver gratuitous instruction on all the branches which need illustration?—8. What is the natural series in which the several branches of learning should be presented to the youthful mind?—9. Whether there should not be a Beureau of Public Instruction in the State, and some of the surplus revenue applied to such a purpose?—10. What new topics of instruction may wisely be introduced?—To illustrate what I would include in this question, I will mention, as examples, *agriculture*, as taught in the Boston Farm School, on Thompson's Island. Also, some of the *modern languages*, as the best mode of acquiring the exact meaning of our own.—Also *singing*, as the best mode of imparting strength and richness to the voice, of teaching emphasis and inflection, and of preventing diseases of the lungs. Not that every child can sing equally well; but every child if taught early may sing some; for talking is but singing, and singing is but talking in a measured movement. Also *drawing*. This helps children to become good writers; leads to habits of observation, instructs the eye, cultivates the taste and awakens the fancy. To be able to sketch a landscape or a face may often impart much pleasure; and to draft a house or a machine may often be of great service.—Also *political instruction*. I do not mean party politics, but the inculcation of those great constitutional axioms on which are based permanent republicanism, and which should belong alike to all freemen and all christians.—Also *moral instruction*. I do not mean the inculcation of any sectarian peculiarities of religion, but the great moral christian principles of personal and social morality, such as are acknowledged by all christians and are recognized in Wayland's moral science and Sullivan's moral class book. I deem such moral culture the true basis of perfect edecation. To implant in the youthful mind the ever-present conviction of moral responsibleness, and to reveal to it its connection with every moment of the everlasting future, I think indispensable to the full and harmonious development of human nature.—11. Whether voluntary *forensic discussion* should not be introduced? I mean by this, that an hour of every day be occupied in the open and free debate of some fit question by all the scholars of a school who choose to express any opinion; the master regulating and aiding the colloquy as he may see need. A volume of such questions may easily be translated from the German; for every German boy spends two hours of every school day in this same exercise. The benefits are found to be great. It brings into immediate practical requisition all the knowledge which is resting in the children's minds; early accustoms them to do what in after life be continually called to do; teaches them grammar in its best form; excites their minds; imparts the use of words; brings them to see the reference of acquired knowledge to life and duty; enables them to enter each other's hearts, compare each other's views and correct each other's errors. In short, it regards children no less as reasoning than as reasonable beings: and converts their minds from a passive to an active state.

I enumerate these topics as examples among those which might profitably occupy the conventions above recommended. There is one provision preparatory to a full instruction of our youth, which I deem of vast moment; I mean, a *seminary for preparing teachers*. After this is established all other improvements may be easily carried forward; and until it is done we shall I fear advauce but in very slow and broken steps. In Prussia there are 42 such seminaries, and they are there found to be the very life blood of their school system; a system vastly superior to ours. Two such seminaries, one for males and the other for females, situated the one in Plymouth the other in Middleborough, would soon have a direct influence on every school in the county.

The limits of this paper do not allow me to go into the discussion of the great and lasting benefits which would fotlow the establishment of such seminaries. They must readily present themselves to every reflecting person. The age for admission may be from 16 to 18, and they who receive instruction gratis for 1, 2 or 3 years shall be bound to keep school in the county for 1, 2 or 3 years, upon the usual wages. The legislature would probably give us some of their surplus revenue for such seminaries.

I had intended to give a list of studies in the order in which I have seen them pursued, and to speak of the importance and expediency of improvements in our system of education. But these may be reserved for better occasions. The studies and modes above recommended have had years of patient trial and have been most approved where they have been longest followed,

Victor cousin, a Peer of France, and the most distinguished scholar in the realm, was sent by Louis Philipe to Germany and Prussia purposely to learn the topics of study and the modes of pursuing them in those countries. On his return he published an octavo volume which has been the means of introducing through France the improvements he recommended. If our clergymen will read this volume, and make it the subject of their next Thanksgiving Day's Sermon they will do a positive good to the republic and the church.

Parents! you wish your children to possess learning and virtue; you would have them educated as reasonable and immortal beings. But I think that we, who are parents and who stand as God's representatives to our young children, are not fully aware of our own effective and responsible position. Our children ask from us the bread of knowledge and do we not sometimes give them a stone? Our heavenly Father doeth not thus. Let us think of these things. Let us study the requirements of our situation, and then we shall feel the imperative moral obligation which there is upon us to patronize our schools.

Fellow Citizens! nothing in this country can afford to come to a stand-still. Our elementary scnools *must* be made equal to the growing wants of an advancing community, and on us devolves the solemn and delightful duty of making them so. Let us, then, as citizens, as republicans, as parents, as christians come joyfully and strongly to this work of benevolence and progress.

Respectfully Yours, CHARLES BROOKS.
Hingham, November 10th 1836.

OLD TESTAMENT. We understand that, a Translation of De Wette's Introduction to the Old Testament is in preparation, and will be laid before the Public as soon as circumstances permit.

NEW PUBLICATIONS.

The Christmas Box and New Year's Gift, for 1837. A collection of amusement and instruction for the Young. Philadelphia: Thomas T. Ash and Henry F. Anners.

In looking over these pages we find matter for the entertainment and improvement of juvenile readers

Wordsworth's Poetical Works.

We have received a specimen number of this work which is about to be published by James Kay & Co. Philadelphia, and by James Munroe & Co. Boston. The form is royal octavo, and the typographical execution is neat, and such as is worthy of the author, who has grown in public favor as he has grown old. This is the first complete reprint of Wordsworths' poetical writing in this country, and it will doubtless find a welcome reception.

A Historical view of the Council of Nice, with a translation of Documents. By the Rev. Isaac Boyle, A. M. Boston: James B. Dow, 1836.

Mr Boyle introduces this view with a brief history of the Arian controversy; and the history of the Council is followed by several interesting documents relating to that assembly in the authors own translation, in the fidelity of which we place full confidence.

ECCLESIASTICAL.

Ordination.—On Sunday evening Nov. 6th, Rev. Charles Follen, lately of Cambridge University, was ordained as an Evangelist. The exercises were attended in the Federal Street Church and were as follows;—Introductory Prayer by Rev. Mr Young of this city. Sermon by Rev. Mr Stetson of Medford. Prayer of Consecration by Rev. Dr Parkman: Charge by Rev. Dr Walker of Charlestown: Right-Hand of Fellowship, by Rev. Mr Ripley: and Concluding Prayer by Rev. Dr Channing.

The council were assembled letters by missive and at the invitation of the candidate for ordination.

DR SLEIGH *vs* INFIDEITY.

At a crowded meeting, held in Boylston Hall, in this city, on the 19th inst., when Dr Sleigh concluded his defence of the truth of Divine Revelation, the following resolutions were carried with enthusiastic applause:—

1st. *Resolved*. As the sense of this meeting, that Dr Sleigh, of Philadelphia, who has this evening concluded his sixth Lecture on the evidences of the Christian Religion, is entitled to the hearty thanks of the friends of the Bible, for the able and triumphant manner in which he has presented the claims of that sacred volume to our belief, as containing a revelation from God; and also for the consummate ability with which he has vindicated the holy character of our heavenly Father from the foul aspersions cast on it by ancient and modern Infidels. Carried unanimously.

2d. *Resolved*, As the sense of this meeting, that we consider the character of Dr Sleigh has been most grossly slandered by the Infidels of New York, and that we perceive no reason to doubt the ample testimonials in his possession, which prove him at once an honorable man and an exemplary Christian. Carried unanimously.

3d. *Resolved*, That we view with unqualified indignation, the attempt of Sylvester Graham, on the last evening to tarnish the honor of Dr Sleigh as a gentleman and a Christian; and that he (Graham) owes an apology to Dr Sleigh and the audience, for his interruption of the regular exercises of that occasion. Carried almost unanimously.

4th. *Resolved*, That the manner in which Dr Sleigh has presented himself before this community, entitles him to the notice of the leading Infidels of Boston, and that if they utterly refuse to comply with his respectful invitation to meet him in debate, we can consider such refusal in no other light than an acknowledged fearfulness on their part, to submit their opinions to the test of fair and honorable discussion. Carried unanimously.

5th. *Resolved*, That a Committee of the following Clergymen and gentlemen be appointed to sign, and present these resolutions to Dr Sleigh, viz:—The Rev. Thomas Whittemore; the Hon. Seth Sprague; Rev. Lucius R. Paige; Rev. Paul Dean; Rev. E. T. Taylor; Rev. Jotham Horton; Rev. Abel Stevens; Rev. Thomas F. King; Rev. Wm. Hague; Rev. S. Streeter. Rev. Wm. C. Rogers; Rev. Benj. Whittemore; Rev. D. S. King. Carried unanimously.

6th. *Resolved*, That the thanks of this meeting be presented to the Hon. Seth Sprague, and the Rev. Thomas Whittemore, for their able and impartial conduct as the Chairmen of these meetings. Carried unanimously.

Signed, THOMAS WHITTEMORE. Chairman.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. MARY A. L. WINSHIP.

Died in Brighton, on Tuesday, 15th, Mrs Mary Arms Lyman, wife of Capt. Jona. Winship, 39.

A Christian mother, a Christian wife, a Christian friend 'has gone to live with the angels.' *She* needs no eulogy but her own pure and holy life—but friends, companions, who have felt her kindness in earth's afflictions, her soothing and cheering influence amid its sorrows, and her glad participation in its blessings and joys,—they who have loved her with all the heart's best affections, would fain make some record of her virtues, that when the cold earth and its cares have dimmed the light of Christian holiness in the soul, they may recur to her blessed example, and be incited onward and upward to that *home* to which her pure spirit has preceded us but for a time.

As a *Christian woman* we would think of her;—we would remember her bright example,—her deep religious principle,—her ever-pervading cheerfulness—her universal kindness and benevolence;—the example she ever held up to those who gathered with their faithful pastor around the Master's table, as well as to those with whom she had intercourse in her every-day duties and employments. Her religion was no thing of time and place—nothing which said 'Lo here, or lo there' is my Christianity,—it was a *part* of her very self,—something which rested on her every action and pervaded all her conduct;—it went out as the glad sunshine on the placid waters, spreading peace and joy on all around. It made her home a place of cheerfulness and innocent delight; its naturalness made it felt rather than seen, and rendered her Christian principles as much a matter of course as the air we breathe. Such *should* religion be,—such *must* it be; ere the world will feel its life-giving, soul-sustaining power—ere the joyous will come to it, to heighten the felicity which the beautiful and gay of earth can afford, as well as the child of sorrow when all is dark, dreary and desolate.

As a *Christian mother*, we would think of our friend;—of that feeling which governed her in her conduct towards the little ones whom God had committed to her care—a feeling of the responsibleness of the mother to her child, her country and her God; which led her ever to regard them as immortal beings, living for eternity, and that on her in a great measure it depended, whether that eternity should be one of happiness or of misery;—of that mother's tenderness, warmed and elevated by Christian love, which made her children ever regard her as the dear friend as well as the kind parent.

As a *Christian wife* and a Christian *friend*, we would not *speak* of her! Deep in the inmost recesses of the heart we would cherish her memory, and let her pure example incite us onward in that path in which she loved to walk. 'Not lost but gone before,' is our departed friend, and her early departure forms another link in that holy chain which reaches done from a purer world, inviting us to come up hither.

'Even from the dust *her* spirit cries,
"Prepare to meet thy God."'

W. A. W.

[From the Connecticut (Hartford) Observer.]

WILLIAM WATSON ESQ.

Died, in this city, on the 14th inst. William Watson Esq. aged 63. We expect an obituary notice of M

cannot refrain from touching on one or two points in his character.

Mr W. was, to an extent of which we rarely find an example, unbending in regard to principle. He was, emphatically, conscientious—and adhered to what he thought to be right, with a tenacity which was the combined result of religious principle and native temperament. We will no say that popular opinion had no terrors for him—but we may say, with truth, that it had no terrors which could deter him from the performance of duty.

Mr W. was eminently persevering in effecting whatever he undertook to accomplish. He did not lose sight of his object, nor was he easily daunted, or discouraged in its execution. He would not desert it for what fell in with the taste of the moment—nor because it was beset with difficulties. This trait was conspicuous in his persevering devotion to the cause of peace, in circumstances which would have disheartened one less persevering and tenacious of his purpose. This cause he regarded as one of the best which can engage the human mind;—and he entered upon it with a fixedness of resolution which no discouragement could damp, no apathy of the community relax. He did more than any other man in the State, toward awaking public attention to this object;—and by personal labors and sacrifices established the Advocate of Peace—the best periodical we venture to say, devoted to this subject, which the world has ever seen. The cause, dear to his heart in life, was dear to him on the verge of the grave;—and he requested, as one of the favors he asked of his friends, that if it was worthy of patronage, they would not desert it when his agency was withdrawn. He has gone to his reward, and, we doubt not, is now rejoicing in the presence of him who said, 'Blessed are the peace-makers, for they shall be called the children of God.'

[From the New York Gazette.]

EDMUND ROBERTS.

We have announced the death of this gentleman at Macao, in June last. A friend who was intimate with him, has furnished us with the following sketch of his life.

Mr Roberts was sent out by the government of the United States, about five years since, to conclude a commercial treaty with the King of Siam, and was signally successful in his mission.

After having accomplished the object of his mission, he returned to the United States, and had the satisfaction of receiving the merited thanks of his government. He was subsequently appointed general commercial agent for the China Seas, and left home, about three years since, to fulfil the duties of that appointment.—Since that time he has visited all the ports in which the American squadron has touched, and a scientific account of his researches are in preparation for the press, the first volume of which will shortly be published. It cannot fail to be a valuable work, in regard to general information of the character of the Orientals, among whom he has sojourned, their mercantile history, statistics, &c.

At the time of his death, Mr Roberts was attached to the U. S. sloop of war Peacock, the crew of which have suffered severely by sickness incident to the climate, no less than ninety having been taken to the hospitals, and among them several officers.

Mr Roberts was about fifty five years of age, a native of Portsmouth, N. H., where in early life he had been a successful ship master, but for many years, from fortuitous circumstances, he was obliged to yield to the overwhelming influences of the times. Mr R. married in early life the daughter of Judge Langdon, and neice of Gov. Langdon, and has left behind him an interesting family of daughters, Mrs R. having died while he was absent on his first mission. His loss will be deeply deplored by them and by the whole community in which he was known and universally respected.

Mr R. had been an extensive and scientific traveller, over many parts of Europe, Asia and Africa, but more particularly in all parts of South America, where he had resided many years.

INTELLIGENCE.

Ice at the N. W. of Cape Horn.—Captain Codman of brig Argyle, arrived at Baltimore from Valparaiso, September 21, states that two vessels which had arrived there in August, encountered much ice off Cape Horn. Captain Smith of barque George. & Henry, who arrived at Valparaiso August 29, from Talcahuana, they having been obstructed by ice from doubling Cape Horn: they found the ice extending from 26 degrees to 95 degrees west longitude, in the latitude of from 52 degrees to 55 degrees South, and could find no passage through it. September 1st, a Genoese brig came into Valparaiso, having put back from Cape Horn, 84 days from Guayaguil, fell in with the ice in latitude 50 degrees South, longitude 80 degrees Wesi, progressed as far as 51 degrees 30 minutes South, through loose fields of ice, and was finally forced to put back. An English vessel arrived at Valparaiso in August. Owing to this infromation received at Valparaiso, Captain C. avoided doubling Cape Horn, by passing through Magellan Straits, and saw no ice on either side of the continent in the latitude of 50 degrees to 53 degrees South, and East of 77 degress 30 minutes West, being no farther west before entering the Straits. As several vessels from Europe, and some from the United States had arrived at Valparaiso in August, and though they saw much ice, yet it was generally supposed at Valparaiso, that the reports of those vessels which put back were somewhat exaggerated, probably the outward bound vessels kept nearer the land in rounding the Cape.

Steam Boats.—A grand enterprise of steamers in the Mediterranean is about being commenced. Ten of them, of 500 tons each, are already prepared at Marseilles in a magnificent style, in English models, to commence the service. Two lines are intended—one from Marseiles to Constantinople; the other from Alexandria to Athens: and will intersect at the little island of Syra.

Maryland Senate Elected.—From the Baltimore Chronicle, we learn that the Senatorial electors formed a quorum of twenty-six members on Saturday last, (twenty-four being the number required) and proceeded to the election of a Senate. The old Senate, which had been summoned by the proclamation of the Governor to meet on Monday, will of course find themselves superseded by the new board now elected.

FOREIGN.

[From the Daily Advertiser.]

From Spain.—The latest accounts which have yet reached us from the southern parts of Spain, are furnished by Cadiz papers to Oct 13, received by the arrival here of the ship Xylon. On a hasty perusal of the papers brought by Captain Coffin, we observe nothing of interest but the movements of the corps of Gen Gomez the Carlist leader, and the efforts of the constitionalists in the various towns threatened by him, to defend themselves. These were hardly intelligible without going back for some weeks, and thereby obtaining something of a connected narrative. It will be remembered, that in August, Gomez made his appearance so near Madrid, as to excite serious alarm, and that a body of men under Gen. Lepoz, was entirely defeated by him. After this, he retired across the mountains in the direction Valencia, and we find him early in September, at Utiel, where he was joined by Gen. Serador, Quilez, and Esperanza. Gen. Alaix was ordered by the Queen's Government to go in pursuit of him. Sept. 13, Gomez made an unsuccessful attack upon Requena, and on the 14, he marched from Utiel with 7000 men. Alaix was on the same day at Moya. On the 18th, Gomez was at Almanza, in the border of the kingdom of Murcia and a part of his army was at Villarobledo. On the 20th, Alaix came up with the division at Villarobledo, and completely routed it, taking more than 1200 prisoners, 2000 muskets.

This victory was at first supposed to have been gained over Gomez, but it was afterwards ascertained that it was only the division of Quilez and Serador, and that Gomez was making his way through la Mancha into Andalusia. He was soon after heard of at Santa Cruz, Mudela and Ubeda, near Baeza. He entered Ubeda on the 27th and threatened Jaen, only 100 miles from Malaga, which place was thrown into the greatest consternation. He had up to this date traversed 3 or 400 miles of country, levying contributions at pleasure at all the places through which he passed.

Although the troops of Gomez was represented by the authorities of Malaga and Cordova to be contemptible, martial law was proclaimed, and the National Guard were lodged in barracks, and every preparation was made for defence. News was received that the rebels had demanded rations at Lucena, 40 miles from Malaga. Great alarm prevailed at Malaga, and hundred all the districts under his command in a state of war, and order the National Guards of all arms, to assemble at the head quarters of their districts, and to proceed to Carmona.

The militia and authorities of Jaen, headed by the Captain General, evacuated the place on Gomez's approach, in consequence of the superiority of his force, which was represented at 10,000, but by some accounts not exceeding 4000, but he did not enter it. He stationed himself at Andujar and Baylen, which is a better military position. A Cadiz paper of the 2d Oct. gives a flattering account of the enthusiasm prevailing in the province, and of the thousands who were flocking to join the Captain General Espinosa. His horse alone amounted to upwards of 2000. Gen Butron describes his force as amounting to 20,000 men. The army of Gomez is represented as 3 to 4000 infantry and 200 cavelry. A letter from Seville states that Gomez entered Cordova on the 29th. Another letter on the 5th confirmed the fact that Gomez had entered Cordova without opposition at the head of 5000 to 7000 troops. Two thousand militia shut themselves up in a large fortified building, but they a few days afterwards were compelled to surrender at discretion, and were confined as prisoners in a convent. A column from Seville was stationed between that place and Cordova. The Captain General of Grenada had returned to Malaga to protect that place. Col. Escalante. with 1000 troops, was at a village 5 or 6 leagues from Cordova, the men of the new levy having deserted. Malaga was in great confusion. There were no regular troops. The National Guard were without officers, and without muskets.

Accounts of the 6th at Cadiz, state that Gomez had pushed his advanced parties as far as Ecija, about 50 miles from Malaga, and a less distance from Seville, and still nearer to Carmona. Gen. Espinosa had fallen back upon Carmona, and it was expected that he would retire to Seville, where active preparations were making for the defence of the place. Gen. Butron had stationed himself on the road to Utrera, with the national militia, about 4000 of all arms. The inhaitants of the threatened districts were flocking into Cadiz for security. The Captain General of Grenada had established his head quarters at Malaga, at the earnest entreaties of the authorities of that place. It was supposed that Gen. Alaix was advancing upon the rear of Gomez, but there was no satisfactory intelligence of that fact. The Cadiz Noticioso of Oct. 12. however, contains an extract from a despatch from Gen. Butron, dated at Carmona on the 9th, announcing his intention of advancingt on the next day, upon the enemy, that he shonld direct himself upon the enemy's right flaak, and Gen. Alaix would march upon his left. He thinks it will be difficult for the factious to make their escape, as they are encumbered with an immense booty exceeding a million of dollars, and are embarrased by a thousand prisoners. This is the latest intelligence of military operations which we find in these papers.

SUNDAY EVENING LECTURES.

Rev. Mr Brownson is delivering a course of Lectures at the Masonic Temple, on the TRUTH of the Christian Religion. Second Lecture to-morrow, Sunday Evening, half past six o'clock. Subject, the Character of Christ.

WANTED.

Any subscriber who has Nos. 26 and 36 of this volume of the Christian Register, which he can conveniently spare, will confer a favor on the publisher, by forwarding them to this office.

DEATHS.

In this city, on Wednesday, Augusta A. Deblois. 20.

In Hartford, Conn. William Watson Esq. Publisher of the American Advocate of Peace.

In Goochland, Va. 9th inst., at his residence, after a tedious and most painful illness, James Pleasants, Esq. formerly Governor of Virginia, and Senator in the Congress of the U. States.

ANDREWS AND STODDARD'S LATIN GRAMMAR.

JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston, a GRAMMAR OF THE LATIN LANGUAGE, for the use of Schools and Colleges. By E A. Andrews, and S. Stoddard. 1 vol. 12mo. Also, in one vol. 18mo. Questions to do. do. by Prof. E. A. Andrews.

This Grammar, though it is but a few months since its first publication, has already been introduced into many of the principal classical schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville and Bowdoin and several other colleges. The following opinions respecting its merits have been given by Gentlemen who have had opportunity to examine it.

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar lately edited by Professor Andrews and Mr Stoddard. I express most cheerfully, unhesitatingly and decidedly my preference of this grammar to that of Adam's, which has, for so long a time, kept almost undisputed sway in our schools. [Dr C. Beck Professor of Latin in Harvard University.]

I know of no grammar, published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools. [Mr Charles H. Dillaway, Master of the Public Latin School, Boston.]

Your Grammar is what I expected it would be, an excellent book, and just the thing which was needed. We cannot hesitate a moment in laying aside the books now in use, and introducing this. [Rev. J. Penney, D. D. President of Hamilton College. N, Y.]

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted, a good Latin Grammar for common use. [Mr F. Gardner, one of the masters of the Boston Latin School.]

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with. (Prof. Wm. M. Holland, Washington College, Hartford Conn.)

Your Grammar bears throughout evidence of original and thorough investigation and sound criticism. I hope and doubt not, it will be adopted in our schools and colleges, it being, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship, on the other, far preferable to other grammars,—a work at the same time highly creditable to yourselves, and to our country. (Prof. A. Packard, Bowdoin College Maine.)

This Grammar appears to me to be accommodated alike to the wants of the new beginner, and the experienced scholar; and, as such, well fitted to supply what has long been felt to be a great desideratum in the department of classical learning. (Prof. S. North, Hamilton College, New York.)

From such an examination of this Grammar as I have been able to give it, I do not hesitate to pronounce it superior to any other with which I am acquainted. I have never seen, any where, a greater amount of valuable matter compressed within limits equally narrow. (Hon. John Hall, Principal of the Ellington School, Con.)

We have no hesitation in pronouncing this Grammar decidedly superior to any now in use. (Boston Recorder.)

I am ready to express my great satisfaction with your Grammar, and do not hesitate to say, that I am better pleased with such portions of the Syntax as I have perused, than with the corresponding portions in any other Grammar with which I am acquainted. (Prof. N. W. Fiske, Amherst College, Mass.)

I know of no Grammar of the Latin language so well adapted to answer the purpose for which it was designed as this. The book of Questions is a valuable attendant of the Grammar. (Rev. Simeon Hart, Farmington, Con.)

This Grammar has received the labor of years, and is the result of much reflection and experience, and of all who are interested in the promotion of sound learning. (New York Observer.)

This Grammar is an original work. Its arrangement is philosophical, and its rules clear and precise, beyond those of any other grammar we have seen. (Portland Christian Mirror.)

C. & B. have also just published,
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WESTERN MESSENGER FOR NOVEMBER.

CONTENTS.

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Joan of Arc
A Camp Meeting
The Two Natures of Christ
The Vaunting and Vaunted Proselytes
The Atheists Dream from the German of Richier
Horse Racing
Wiser than the Savior
The Moravians or Church of the United Brethren
Destruction of the Moravian Towns
Slave Education
Physical Theory of another Life
Monthly Record
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PARENTS wishing to place sons in the family and under the instruction of a clergyman in the country, may hear of a place by applying at the Office of the Christian Register. n 26

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THE subscriber has been appointed Agent for the sale of the above work, published under the patronage of the '*Christian Connexion.*' They will be sold at the lowest prices.
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Apply, postage paid, to the subscriber residing near Middletown, New Castle City, Deleware, stating terms &c. o 22 JOHN EDDOWES.

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TO SUNDAY SCHOOL TEACHERS.

ON Wednesday next will be published, 'The Sunday School Teacher and Children's Friend.' No. 5. In addition to the usual quantity of useful and interesting matter, this number contains a continuation of the 'Key to Allen's Questions.' Sunday School Teachers and others are respectfully invited to send their names to the subscriber, and the numbers will be duly forwarded.
Subscription Price $1,50 per year.
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BENJ. H. GREENE

SCHOOL FOR YOUNG LADIES, AT CAMBRIDGE. *Terms and Vacations.* The Academical year commences the second Monday of September, and consists of four Terms of eleven weeks, with vacations of a week at the close of each of the first three Terms, and one of five weeks, at the close of the year.

Tuition, &c. To every pupil, tor English branches, $10. Vocal Music, $1.

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Such other teachers and Assistants as shall be important to the school, will be procured, as their services are wanted.

Application for admission to be made to the Principal, at the Dana House.

The school has been in operation about six months. Reference for its character may be made to the following gentlemen, Trustees of the school:—
Sidney Willard, A. B. Muzzey, J. T. Buckingham, Isaac Livermore, Richard M. Hodges, Charles Everett, Aaron Rice. DAVID MACK, Principal.
Cambridge, Nov. 15, 1836. n 19

FURNESS' REMARKS ON THE FOUR GOSPELS. This day received and for sale by J. MUNROE & CO.

The 'Remarks' of Mr Furness' exhibit strong traces of a thinking mind. They are well pondered and examined: and many of them are, to us at least, novel. Without pretending to determine any controversy question which they involve, if there be any such, we can say that we read them with peculiar gratification.—*Philadelphia Saturday News.*
134 Washington st. n 12

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CHRISTIAN MONITOR VOL. 6.

MAUNDRELL'S Journey from Alleppo to Jerusalem to which is added an account of the author's journey to the banks of the Euphrates at Beer, and to the country of Mesopotamia. First American edition—

From the preface to the present edition.

To Maundrell has long since been accorded the place of a classic among travellers in the Holy Land. He has discribed what he saw so clearly, so correctly, so graphically; his remarks are so terse and so replete with good sense and modesty: he avods so constantly, and as it were so naturally, the extremes of credulity and pyrrhonism, that though other pilgrims have written more at length and more eloquently, none has superseded him, and he will probably be read and referred to, when many others are laid aside. Valuable, however as this book is, very few persons in this country are acquainted with it, because it was only to be had in English editions. * * * * It is now offered to the public in a neat and cheap form. It will commend itself to the general reader: and no minister of the Gospel, or Sunday School Teacher should be without it.

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POETRY.

FOR THE REGISTER AND OBSERVER.

—'And what is gray with age
Becomes Religion.'—*Coleridge.*

True

A holy thing is age; and power it hath
Up from the soul's far depths, where rule nor line,
Staid reason's tools, have traversed, or the eye
Of calculation measured, or the whirl
Of worldlier thoughts rushed in, those thoughts to call,
Those feelings wake, which seem not aught of earth
But all of Heaven, which bid us kneel, adore.
Age, hoary years, antiquity! ye seem
To me all hallowed things. Your silvered locks
I love. Your very moss, that hath so long
So very meekly too the rage withstood
Of angry wind and rushing storm is dear.
Your granite piles, magnificently heaped
Rock above rock, as if the steps where man
From earthliness set free may climb and hold
Lone converse with his God, most sacred are.
I marvel not that in your forests oft
Through leafy boughs the Dryad voice is heard;
That 'neath your whispering shade men build their shrines,
Unknown the God of revelation yet.
To ocean's brink go forth; wave after wave,
Long centuries sweeping by, and in their train
Whole generations vanishing, have dashed
And dashed upon the shore—Sublimity indeed
Sits throned upon that deep—vast watery world,
Whose base no eye may scan, whose mountain spray
Towers up beyond man's sight, yet not alone
Sublime, but sacred,—sacred for its age.
To linger by its side religion loves,
Its distant roar religion loves to catch.
Well hath the Poet sung
Of time, as 'beautifier of the dead,
Adorner of the ruin.' Stand with me
Beside the crumbling piles ancestral pride
In ages past hath reared. Mild moonlight falls
O'er lonely arch, tall gateway, Gothic tower,
O'er ivy-mantled lattice, window, dome,
O'er broken columns, stair-ways, moss-clad steps,
Which beauty, fashion, wealth long since have trod.
From out the past comes there no voice to thee?
Tread'st thou these ruins as thou tread'st the mart
Where stirring business calls, and all is new?
A kindling altar this; and man feels here
That inward throb, that strange glad union
With diviner power—the spirit worshipping.
But nature's light, e'en to the perfect day,
Hath warmed and brightened. Thee, Pure One, I know.
Yet let me bow where mantling age hath flung
Her sacred charm, and time his trophies left.
Let thus the ruin and old ocean tell
Of thine eternity. F. A. W.

KEN'S EVENING HYMN.

All praise to thee, my God, this night,
For all the blessings of the light!
Keep me, O keep me, King of kings,
Beneath thy own almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself and thee,
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed:
To die, that this vile body may
Rise glorious at the awful day.

O! may my soul on thee repose,
And may sweet sleep mine eyelids close,
Sleep, that may me more vigorous make,
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply:
Let no ill dreams disturb my reast,
No powers of darkness me molest.

Dull sleep!—of sense me to deprive;
I am but half my time alive.
Thy faithful lovers, Lord, are grieved,
To lie so long of thee bereaved.

But though sleep o'er my frailty reigns,
Let it not hold me long in chains;
And now and then let loose my heart,
Till it an Hallelujah dart.

The faster sleep the senses binds
The more unfettered are our minds
O may my soul, from matter free,
Thy loveliness unclouded see.

O when shall I in endless day,
Forever chase dark sleep away;
And hymns with the supernal choir
Incessant sing and never tire.

O may my Guardian, while I sleep,
Close to my bed his vigils keep,
His love angelical instill,
Stop all the avenues of ill.

May he celestial joy rehearse,
And thought to thought with me converse;
Or in my stead, all the night long,
Sing to my God, a grateful song.

MISCELLANEOUS.

[From the Boston Daily Advertiser.]

SOUTH SEA EXPLORING EXEPDITION.

Address on the subject of a Surveying and Exploring Expedition in the Pacific Ocean and South Seas—delivered in the Hall of Represenatives on the evening of April 3, 1836. By J. N. Reynolds, with Correspondence and Documents. 300 pp. 8vo.

This important publication, which has just been issued by Harper & Brothers, will attract the attention of every American who feels an interest in the glory of his country; and the indefatigable author deserves the thanks of his fellow citizens, for the industry and ability with which he has brought together such a mass of information on the vast subject which will fall within the objects of this national enterprise. 'The exertions of ten years (to use Mr Reynolds's language) now shaded with fears and now cheered by hopes,' will, as we trust, be justly appreciated by the American people, and be ultimately rewarded as they deserve.

Mr Reynolds exhibits, in a rapid, but lively and interesting manner, 'our prospects and resources,' and the important consequences that will flow from the proposed expedition; and we should be glad to make copious extracts from his pamphlet, did our limits permit. He fearlessly and impartially contrasts the great services rendered by the governments of other nations, 'even by Spain,' to the science of navigation, with our own inertness in times past. 'By us,' as a nation, says he, 'no step has been taken to add even to the science of navigation,' although 'we are the second, if not the first commercial nation, and have more tonnage than all the nations of Europe when Columbus discovered this continent, and when our navy, small as it appears in point of numbers, has more effective force than the combined fleets of the old world at that period.' This reproach, we have no doubt, will be removed by the present expedition.

The great fond of nautical and other facts collected by Mr Reynolds has the rare merit of being derived from 'purely original sources; nothing was taken at second hand;' but from the log-books and personal information of American ship-masters who had themselves been conversant with the navigation of the South Seas and other distant regions. He observes, that many anecdotes, and some, of the most thrilling interest, came to his knowledge during his researches; and one of them is so strikingly illustrative of American enterprise, that we cannot forbear inserting it. Mr Reynolds thus relates it:—

'The two discovery ships sent out by the late Emperor Alexander to circumnavigate the globe, were becalmed in a thick fog between the South Shetland Islands and Palmer's Land, though much nearer the letter; and when the mist cleared up, they were astonished at beholding a small vessel of about fifty tons burthen (between the two ships) which immediately ran up the American flag. The Russian commander displayed his own colors, and despatched a boat to the stranger vessel, with an invitation to the master to come on board, which was accepted, and in a few moments he stood on the Russian's deck. 'What islands are those in sight,' inquired the Commodore? The South Shetlands, 'replied the Captain; and, if you wish to visit any of them in particular, it will afford me pleasure to be your pilot.' 'I thank you,' said the Russian commander, 'but previously to being enveloped in the mist we had a glimpse of them, and were felicitating ourselves upon having made a new discovery, when, lo! the fog lifts and shows an American vessel alongside, whose master offers to pilot me into port, where several of his own nation lie at anchor! We must surrender the palm of enterprise to you Americans, and content ourselves with following in your train.' 'You flatter me,' replied the captain; but there is an immense extent of land still further south, and when the fog is entirely dissipated, you will have a full view of its mountains from the mast-head.'

'Indeed,' said the Russian, 'then I am entirely anticipated in my object, and I behold before me a pattern for the oldest nation in Europe; since I here find the American flag, a small fleet, and a pilot, instead of making new discoveries.' Mr Reynolds adds another fact of great interest—that the Russian commander Stanjykowitch, was so much struck with the circumstance, that he named the coast Palmer's Land, which name it now bears on the recent Russian charts.

Mr Reynolds brings together an astonishing number of facts in relation to our commerce in the Pacific;—among others he says, 'we have at this moment two hundred ships engaged in the whale fishery alone, measuring more than eighty thousand tons,' whose cargoes are worth not less than six millions of dollars.

The 'Correspondence' accompanying the Address consists of letters from many scientific and literary men in this country, on the objects to be accomplished by the expedition for the advancement of science, and the modes of effecting those objects. Among them we notice the names of Prof. Silliman, and Prof. Gibbs, of New Haven, Prof. Anthon and Mr Gray of New York; Dr Charles Pickering and Mr Duponceau, of Philadelphia; with many others.

The 'Documents' consist of various proceedings of Congress, Memorials from Societies, latitudes and longitudes of numerous islands and reefs, &c. &c.

From this brief notice the reader will be able to judge of the high importance that is attached to the expedition by our first men of science, and of the deeply interesting character of this pamphlet. To Mr Reynolds, and his co-adjutors, we earnestly say, God speed.

[From the Providence Journal.]

COAL.

It is generally known that at a meeting of the Common Council of Providence, that body, with a liberality that does them honor, appropriated the sum of two thousand dollars for the purpose of testing the existence of coal in this vicinity. The committee selected to act, under this appropriation, entered immediately upon the duties of their appointment, and we understand have already completed the necessary arrangements for commencing operations. Those who have given this subject their attention, and who are qualified to judge of such matters, do not hesitate to declare their entire confidence in the ultimate success of the undertaking, and that the search will be rewarded by the discovery of rich and extensive veins of both anthracite and bituminous coal. The coal mine in Cumberland is regarded no longer as an experiment, and the geological indications of the presence of this valuable mineral in that town, are believed to be essentially similar to those in Providence. If coal can be procured in sufficient abundance in this vicinity—and we have every reason to believe that the supply will prove inexhaustible—it is not too much to say, that the wealth of this city will be doubled. The quality of such as has been tried has been found excellent—fully equal to the Pennsylvania anthracite, and the vicinity to navigable waters will enable it to be sold cheapear than it can be afforded from any mines now in operation.

We consider this, therefore, as one of the most important and beneficial acts ever passed by the city authorities; and we know of no manner in which the same amount of money could have been appropriated with greater prospect of ample remuneration.

The mineral treasures of this section of the country have hitherto been a sealed volume. And, although New England is proverbial for her enterprise, and for her skill and ingenuity, in overcoming the obstacles of nature;—though the sails of her commerce whiten every sea—though the power of every stream that waters her territory is tasked to its last drop in driving the spindle and the loom—still, few of her sons have attempted to dive into the bowels of the earth and drag forth the treasures that have been formed by the mighty operations of nature, and have been accumulating through successive generations. This labor has been reserved for the present time; we rejoice that the attempt is making with such favorable auspices, and under such ample protection. We believe that the work has but to be smitten with the rod of enterprise and perseverance, and the stream of wealth will burst forth abundant and refreshing.

While upon this subject, we cannot but express a hope that this liberality on the part of the City Council will be imitated by the General Assembly. Let a geological survey be made of the whole State. The expense would not be great, and we have men abundantly qualified for the task who could be induced to undertake it. This is a work that belongs appropriately to the State government. Private individuals seldom have the ability, or the necessary facilities for its successful prosecution. In doing so, our Assembly will but follow the example of New York, Massachusetts and other States, and Rhode Island ought not to be behind either in whatever so deeply concerns her interest and her prosperity.

NEW YORK AND ERIE RAIL ROAD.

The New York American publishes a summary of the principal statements in the second annual report made by Mr James G. King, President of the New York and Erie Rail Road Company. Since the date of the former report, the route has been much improved by new surveys. It has been materially shortened—the acclivities are reduced—the tunnel which had been thought necessary will be dispensed with, and also the inclined plane at Lake Erie. The length of the route is now reduced to less than 440 miles.

The cost in the first estimate was computed at $2,817,000 for the grading, and 1,857,000 for the superstructure; making a total, after adding an allowance for vehicles, &c. and for contingencies, of $6,000,000. Since the date of that report, the grading of 40 miles along the bank of Delaware river, which had been estimated to cost $366,000, has been let out to twenty four respectable contractors for $313,000. The finances of the company have been improved by a loan to it from the State, of $3,000,000 of the public stock, irredeemable for twenty years, which is to be advanced as follows, viz: $600,000 on the completion of a single track from the Delaware and Hudson Canal, to the Chenango canal, a distance of 146 miles—other sums, on the completion of specific portions of the work, and the last million when a double track shall have been completed the whole distance.

The board are of opinion that it will not be necessary to issue more than $3,000,000 of the stock of the company, at least until the road shall be ready for the superstructure. The amount of this stock now subscribed is $2,150,000. It is supposed that it will not be necessary to call in, previously to the 1st of April next, more than five dollars a share on this stock. The directors declare that their confidence both in the feasibility, and in the productiveness and utility of the undertaking, not only remains undiminished, but has been vastly increased, during the present year. If this vast enterprise be practicable, and we would not intimate a doubt of it, how much more manifestly so must be the comparatively diminutive one of the Western rail road, which passes through a much more densely peopled country, and unites the metropolis of Massachusetts with the capital of New York. The length of the Western rail road, from Worcester to the boundary of the State, is little more than a quarter part of the Erie road.—*Daily Advertiser.*

[From the Hampshire Gazette.]

TEMPERANCE.

The Executive Committee of the Hampshire County Temperance Society, propose to call a Convention of the friends of temperance, throughout the county, at some convenient place, to devise measures for the further suppression of the evil of intemperance. They will soon issue a circular to this effect. It is evident, say the committee, that the cause of temperance is on the retrograde. Drinkers are more bold, and all the enemies of temperance are less secret in their efforts to check the progress of the reform. This must be apparent to every one who has looked at the subject. Now it is designed to do something effectual to give the temperance reform an onward movement. It is proposed, at the contemplated convention, to present a statement of facts, as complete as circumstances will permit, showing the amount of pauperism, crime, and taxes, consequent upon the evil of intemperance in this county. To exhibit the amount of taxes which this county is compelled to pay for the support of intemperance—to spread before the eyes of the people a table of facts, showing the heavy drafts which are made upon their purses, to pay for the use of *alcohol*. To this end, committees will be appointed in various parts of the county to collect facts as above, and report to the convention. It will be their object to examine poor-houses and jails, and ascertain how many have been brought to these places directly or indirectly by the use of intoxicating liquors; and then note the expense to the county of supporting these paupers and criminals. The result, we have no doubt, will be astonishing. The inhabitants will be surprised to know how much they are paying annually, from their hard earnings, to support this abominable evil.

To give some idea of the expense attending intemperance, we will state a few facts in regard to the County of Berkshire, found in Mr Chipman's Report of an 'Examination of Poor-houses, Jails, &c.' in New York, published in 1834. The jailer at Lenox certified, that there had been 43 commitments within the year preceding April 1st 1834, which he classed as follows:—Temperate, 4; Doubtful, 2: and Intemperate 37. One of the doubtful ones was a stranger, but appeared to be intemperate.—In two years preceding April 1st 1834, about 55 persons were assisted as paupers in the town of Pittsfield, which are classed as follows: not reduced to poverty by intemperance, 13; Doubtful, 18; from their own intemperance or that of their relatives, 25. Of the doubtful were a number in the poor-house but a short time, and there were no means of knowing their habits. In Williamstown, in one year preceding the time specified above, there were 29 paupers, of whom 18 were reduced to that state by their own, or by the intemperance of those upon whom they depended for support.—Of the doubtful, was a family of 8 persons, the parents of which made free use of spirits.—Other towns show similar results. We have no reason to believe that this county will present a more favorable appearance than Berkshire. If so, what a tax is annually levied upon us, for the support of Intemperance! Is it not time, viewing it even in this light, to do something more than we ever yet have done to remove the evil?

Iron Ore.—A very valuable bed of Ore has recently been discovered in Ballfaced Mountain, one of the spurs of the White Mountains, in the town of Bartlett, in the upper part of this county. It is of the species denominated Magnetic Oxide of Iron, and yields from sixty to ninety per cent. This Ore, which is found in many parts of this and other countries, furnishes the best of bar iron, and the Swedish, so much esteemed in the manufacture of steel, is obtained from it. The quarry in Bartlett, so far as ascertained, is inexhaustible; it can be easily worked, and is situated about thirty miles from navigable waters. Its proprietor, J. B. H. Odiorne, Esq. of this town, intends taking immediate measures for working it.—*Dover Enquirer.*

Judicial Longevity.—The Portsmouth Journal says that thirty four years ago, Hon. Jeremiah Smith, Timothy Farrar, Paine Wingate, and Arther Livermore were the Justices of the Superior Court of this state. The oldest of them, Judge Wingate, being now in his 98th year and the youngest about seventy. The average age of the four is now over 83 years. It is twenty years since either of them was a member of that Court.

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

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LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

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NEW EDITION OF DON QUIXOTE,
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JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por Don Miguel de Cervantes Saavedra, in 2 vols. large 12mo. amended and corrected by Francisco Sales A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.
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AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

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